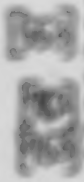
one on a spirit". A man who kills a snake at night in his hut could not necessarily become ill as a result (as the Nandi believe he will), but the ancestor whose spirit was in the snake will show his anger by never going to see the man again and transferring his attentions to some other member of the family. This would no doubt result in bad luck, for the offender would be continually conscious of what he had done. Another account, however, which I think more nearly represents the common belief, is that after offering a snake honey-and-water or milk, the owner of the hut says to it - (I) or says the regular formula, "Go and return when (my wife) bears a child", so that the name of the spirit may be given to the child. According to this account, if a man should kill a snake at night in his hut, he will probably be ill the next day unless he pours some honey-wine on the floor where the snake had been to the night. This should free him from the danger of illness. Snakes seen in the daytime may be killed without fear.



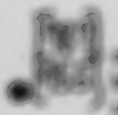
The spirits also appear in daylight as shadows (small) and they may make their presence known by slight noises, like the sound of a stick being broken. When a man sees an unaccountable shadow, or hears a noise for which he can see no cause, he concludes that it was a spirit which has come to see him, or perhaps just come up to take a walk on earth. But to avoid no evil, we need to be afraid, for at such times the spirits do us harm.

Before setting out on food, a man asks the spirits to help him:

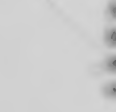
> Cows-Gift, children many, to Kipkoi,
> Spirits, give us animals which we may sell,
> children (sons) of Kipkoi
> Give us honey enough to satisfy us.

Offerings of honey-and-water, (above), are sometimes poured on the ground from gourds with a request to the spirits to provide food in times of scarcity. Such offerings are made by people at their own homes when their affairs are going badly:

> Cows-Gift, oh Kipkoi cradle,
> Spirits, Ancestors (sic),
> O Kipkoi night
> That we may be filled with food.



When a man is very ill, he sometimes sees what he takes to be another man lying beside him for a short time, who is invisible to other people. When he has recovered, he realizes that this other man was a spirit who had come to help him to get well, and to take one toward the ancestors. Groups of twelve lives as these are so seen, it (sic) is said. "He came to guard him, and by whom the sick man lay, to make him well".



Evil spirits sometimes attack people when asleep and make them ill. They also play tricks on people and do spiteful and irritating things to them. A man is walking, for example, and suddenly catches his foot, as he thinks, in a bare thorny right across his path, and falls. But he finds nothing there, and realizes that it was done by an evil spirit. In 1937 I was one night encamped on the edge of the forest between Kipkoimen and Tiongo, with

or goat where the Dorobo are concerned), would up imagine, to the fat of one's udder, or better, i.e. solidified whole milk, honey-wine, and white earth.

Illness is generally believed to be due to the anger of an ancestral spirit, to the spite of an evil spirit, or to witchcraft. Sometimes, on the other hand, it is thought to have a natural cause. When a person is taken ill the relatives, when they see for sure that the illness has a natural cause, go to a Kaalé diviner of the kind called *sakuyaat*. Diviners used to charge the Dorobo a fee of [illegible] if the cause was witchcraft, and [illegible] if it was due to a spirit. But if a man went down to the lower country where there is malaria, and after his return was taken with ague and fever, they knew it was a natural illness, therefore *gisi*, and did not consult a diviner.

If the cause was found by the diviner to be witchcraft, the witch was indicated according to the methods employed by Kaalé diviners, and the sick man's relatives went to the witch's hut, pelted him or his relatives with mud in the face and said: "Come and sit by us that we may recover". The sick person must then be rubbed on the face, chest and belly with the fat of a she-goat or with sweet up *angiroi*. If the witch refused, the position was especially if it was a woman, so he had to a cow by a thong the other end of which was thrown lightly round the forehead, and then flog her soundly till the consent to do what was necessary. When this had been done, the witch was driven out of the land.

A witch might be of either sex, but they were generally women. It [illegible] is said that there have been no male witches among the Dorobo for many years: they say, too, that they have ever no female witches either. Whether or not this is true, I certainly could hear of no case of witchcraft where a Dorobo was believed to be responsible. This does not mean, however, that the Dorobo are entirely free from this evil thing, for sometimes they are bewitched by Kaalé. When this has been shown, by divination, to have been done, the Dorobo go to the Kaalé who live near the witch and ask his help in dealing with him or her. This the Kaalé generally agree to, for they like witches no more than the Dorobo, and the witch is then dealt with according to Kaalé procedure. One of the allegations made by the Dorobo against the Kaalé is that they did not want Dorobo to live in the Kaalé Land Unit (Reserve), and that they were using Kaalé witches to get rid of them.

The reason that Dorobo go to a Kaalé diviner [illegible] for the detection of the cause of illness and witchcraft is that they have no diviners of their own, for the people among them known as *sakuyik* are not like the Kaalé *sakuyik*, diviners, but simply people who have had to cure illness and become up with medicines from trees and plants, herbalists whose the Kaalé would call *kipkororosiek*. These *sakuyik* sing *sakuyat*, besides being able to make herbal medicines, prepare charms to prevent people from sickness and the evil eye. Children wear necklaces of *kipkoyaat* (wild cattle) [illegible] to Kaalé to protect them against the evil eye, and did also wear small pieces of the *mokoiik* tree, split down it are hung, hair to them [illegible] as a charm against thunderstorm.

Sometimes people are made ill by evil spirits, which are mysterious beings and take dislikes to people without any particular reason. They are said to come to a man when he is asleep and give him a heavy push, which makes him wake with a start. His body reacts, and seeing nobody, knows that an evil spirit has attacked him. In a short time he becomes ill, and in some time, the chief of the family, the father, father's brother or other old man, must sprinkle heavy wine over the head, saying as he does so: (1), ai, "Go, go", ordering the spirit to leave him; and then he will have a chance of recovery.

When a man is about to die, he is allowed to be undisturbed in the hut, and during the evening of the day on which he dies his body is taken out by his sons, or if he has none, by other men of the family or clan, and laid on its right side (men and women alike) with the legs straight and hands crossed over the breast, on the edge of the forest about three hundred yards away from the hut. If the bystanders do not come and see it, nothing is done, the body is just left to rot, and the bones are left lying there. (This, of course, very seldom happens.) The relatives foretell on the day the person dies. Those who carry out the body are useless for three days and remain in their huts, while their people make heavy wine. The old men of the clan are then called together and some of them go up to the cemetery, one of them bearing a gourd full of heavy wine. Each should be taken a little in the mouth and spits it over each of the men in turn. He either will have them all face down with the tip of a sharp or grass sprigs. (Several persons, always of both, "Go forth ever, and live with the children", meaning that you are now free to have more children, since you are dead. The old men then drink the heavy wine.

Before a body is laid out for the bystanders all the ornaments are removed from a man's body by his sons, and from a woman's by her daughters, who then divide them among themselves. Before the ornaments are finally removed, they are laid aside for three months, when certain sons of the old men of the clan come and grease them with sheep's fat, and in preparation for the greasing the children make heavy wine for the old men who, after greasing the ornaments, put some of it over the children and then drink what is left. The old men and women are buried in separate holes about 4 feet deep, in which they are laid wearing their clothes. A year after an old man has been buried, his children place a branch of sweetpea (Dracaena sp.) on his grave and let it grow. Before are buried in the deep they if there is one, otherwise they are laid out like the bystanders like other people. The hut in which a person has died is not disturbed, but remains occupied till, in process of normal circumstances it is abandoned.

The death governs and enters the body of a bystander when the body is taken, and leaves the bystander when the animal goes in ground, although it goes under the earth in spirit-form, from which it returns periodically to visit the living.

Closely linked with religion, or closely linked that sometimes it is not easy to say where the one ends and the other begins, is magic. By this term I mean the belief that by doing or not doing certain things man can control

[illegible]

[illegible]

[illegible]

[illegible]

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